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MOUNTAIN LIFE & WORK

KNOXVILLE CONFERENCE NUMBER

**THE CHURCH AND THE
WELFARE STATE**

ARTHUR E. HOLT

GETTING THE FACTS ON HEALTH

EDWIN E. WHITE

**SPRING, 1940
VOLUME XVI
NUMBER 1**

MOUNTAIN LIFE AND WORK

IS PUBLISHED QUARTERLY AT BEREA, KENTUCKY, IN THE INTEREST OF FELLOWSHIP AND MUTUAL UNDERSTANDING BETWEEN THE APPALACHIAN MOUNTAINS AND THE REST OF THE NATION.

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MOUNTAIN LIFE AND WORK

VOLUME 16

SPRING, 1940

NUMBER 1

THE CHURCH AND THE WELFARE STATE

ARTHUR E. HOLT

I have had a great day. I haven't listened to a speech nor attended a committee meeting. I have been viewing the operations of a welfare state in an area where it has been carrying on one of its most progressive pieces of social engineering. Under the guidance of two intelligent interpreters I visited the little rural community of Wheat. They raise no wheat there; it was named after a preacher.

I saw a mountain valley with a program of self-direction under a board of elected trustees. Many of the activities of the community are democratically planned around a conference table. A director of activities is found in a county extension expert. There is a consolidated school to which children came from all the adjacent territory. School buses furnish transportation not only for the schools but for the community meetings at which people discuss important community affairs. New flocks of sheep are coming into the valley, planned for and ordered through the county agent. New herds of cattle are coming by the same process. Marketing is taken care of through egg-pools and the collective marketing of sheep and wool. Old arts are being revived. One man has revived the art of tanning leather. With the help of the Tennessee Valley Authority, phosphate is available in large enough quantities to restore the fertility of the soil. Hills are being terraced. The community owns a tractor which furnishes power for this rather difficult job. New barns are being built and new houses—not the extravagant type of the Cumberland Homesteads but a more natural and simple type which bears more relationship to the general surroundings and does not exhaust the energy of the people.

Best of all, the community spirit has penetrated and overcome the divisiveness and other-worldiness of the churches and they too are responding in the direction of religious enthusiasm for better community life.

Although in some ways the problems are different from those of the great western plains where the tractors are crowding the people off the soil, this community constitutes one answer to the problems of the great "Grapes of Wrath." The film, carrying on the message of the book, is bound to focus attention on this problem for the future. The community I visited today, however, can have the satisfaction of knowing that there is no population erosion in its valley.

Such an experience as I have had naturally provokes some serious meditations. When the state meets so well the needs of culture and economic security, why not let the state do it all? We are manifestly entering the era of the welfare state. Hard-pressed humanity, unable to satisfy its needs by other institutions, is turning with something of desperation to the state and finding an answer. Workers on state pay-rolls are feeling a sense of mission. One cannot talk with them without sensing their passion for human welfare and a better society.

When the state is through is there anything left for the private agencies to do? This leads to the question, What is it that the state does well, and what does it not do well? This generation must do some hard thinking along this line. Are there activities which the welfare state is performing so well that by common consent we should allow the state to carry on? And are there activities, on the other hand, which the state does not perform well and which, by common consent, we should carry on under other auspices?

What, then, does the state perform well?

Firstly, manifestly the state will be the agent of the people when it comes to fighting the great racial scourges of famine and disease. Long ago the welfare state in India fought to a standstill cholera and the bubonic plague. Famine is no longer the threat to the Indian farmer that it once was, because the state provides for emergency

work on the roads and irrigation canals at such a time. In the United States we have been through a depression where millions of people would have starved to death had it not been for the activities of the state.

Secondly, we will turn to the state for the preservation of law and order. Private police forces no longer appeal to us. The day of private administration by some feudal lord who maintains his own army is gone forever. We expect the state to provide for public defense and to guarantee to us security.

Thirdly, road-building has ceased to be a private function. Henry Ford builds a great automobile with private funds but he operates it on a state-owned highway. His opportunity to sell his automobiles is very much dependent on the willingness of the American public to vote bonds which they will be paying for the next twenty years. We have accepted the fact that it is a good policy to allow the state to carry out the scriptural injunction: "Every valley shall be lifted up and every mountain and hill brought low" in preparation for the coming of the Lord.

Fourthly, mass education has been turned over to the state. This mountain region still affords one of the great examples of private education of the masses of the people. The great foundations represented by this group have pioneered and still carry on in schools largely financed by private funds, but all of us recognize that in this area the state with its new consolidated schools and its schools for vocational training is rapidly occupying territory once covered by private effort. American education in an ever-increasing degree is state education.

Fifthly, the state successfully adventures in those realms where the only kind of returns must come in long-time investment. This is especially true in reforestation, harbor-building and flood control projects. Lumber companies can market trees which are already grown but few of them have shown the ability to restore the forests they have demolished.

Sixthly, the state will determine and preserve government. By the will of the state we will probably determine whether the prevailing type of government will be communistic, fascist or democratic. Either by revolution or by vote at the polls we will make these decisions. We do not

expect the decisions to be made in any other way or under any other auspices.

But having said all this let us now turn to some of the activities which, by common consent, the state does not do so well. First of all the state does not sit up nights with little causes. The politician is not likely to pay a great deal of attention to causes which do not stand some chance of a majority vote. Mr. Roosevelt could win popular opinion and enthusiasm for a Tennessee Valley Authority but, I have often wondered, just how much of the plowing of the soil of public opinion in preparation for this was done by those private agencies which, for over a generation, have been calling the attention of the American people to the needs of the southern mountaineers. I refer especially to John C. Campbell, to his co-workers from Berea College, and to the host of others who have felt the needs of this Anglo-Saxon population, in an area which has furnished many great citizens at the expense of its own depletion and which has not shared equally in all the gains of the American commonwealth. These were the people who sat up nights with this cause while the politician and the statesman were following other trails.

Again, the state is not likely to pay attention to unpopular causes. Professor George A. Coe once made a study of public education with special reference to the so-called "hot and unpopular" causes which are before the American people. In general he found that the hotter the cause, the further state education stayed away from it. Let me illustrate. It is contrary to a law passed by the city council of Chicago to discuss controversial questions in the public parks of that city. For a number of years before the depression a certain man carried on a free forum among the unemployed in Chicago. The faculty and students of our institution often spoke for him. Later under the pressure of financial need, he accepted the leadership of one of the park forums in the city. Coming over to my office one day, he asked if I would speak for him. I replied that I would. "Excuse me," he said, "but would you mind telling me what you are going to talk about?" I took what I thought was a non-controversial question and answered, "I'm going to talk about 'Can the Cooperatives Bring in a New Social Order?'" "O my God," he said, "don't talk about a new

social order. I am working for the park system now."

The head of the educational commission which looks after state education in Kansas visited all the state schools and informed the faculties that any teacher advocating socialism in his classes would be discharged. The inconsistency of such a statement in a state-controlled and state-financed institution never seems to have penetrated his mind. Politicians who have their ears to the ground for popular votes are not likely to sit up nights advocating unpopular causes.

Again, state education is likely to avoid those deeper rootings of any political system which must nevertheless be dealt with if the system itself is to survive. Professor Merriam, one of the greatest of our political scientists, has said that the five great assumptions of democracy are (1) the importance of the individual, (2) the perfectibility of mankind, (3) that the mass gains of a commonwealth should be shared by the masses, (4) that political power must be distributed, and (5) that progress must be by common consent and education. He also states that these great assumptions have historical and religious rootage. With the religious rootage of these great democratic assumptions, the state, by common consent, has not dealt and doesn't intend to deal. It is very doubtful, however, that we can have a successful democracy unless someone deals with the rootage of these great assumptions.

Not long ago I saw a moving picture which told the story of two physicians who went out to Africa to fight the sleeping sickness. One of them spent his time in his laboratory and neglected his wife, community conditions, and the witch-doctors. Finally he found that the witch-doctors and his wife were both organized against him. The other doctor, no less successful in the operating room, did something about the witch-doctors and he also won the temporary affections of the first doctor's wife! The point of the story seemed to be that one cannot ignore those factors and forces which deal with the emotions of love, fear, hope and superstition. The state which tries to ignore these will find itself the victim of some kind of a witch-doctor who appeals to those large-scale emotions organized around race, class or nationality.

We face then the question of the recovery of responsible living in the United States. Let us

frankly recognize that it is to be a joint project between church, private agencies and the state. There are certain activities in which, if we are wise, we will seek to cooperate with the state. By consent we shall expect the state to do those things which it does well.

Secondly, there are adventures in the realm of human welfare where private agencies can explore, where they can discover, define, and defend causes which cannot yet become a matter of public concern. Your adventures here in private education in the Southern Mountains afford an excellent illustration of this kind. Many of these adventures are exploratory and represent needs which can with safety eventually be taken care of by the state.

In the third place, there are areas in which the state, by common consent, should not enter. This separation between church and state, insofar as it maintains that matters of conscience are better cared for by voluntarily assumed responsibility, is a judgment which the American people are not likely to reverse.

(Continued on page twenty-six)

SYMBOLS

They were symbols
The preacher said—
The bread and wine—
In memory of him,
Of Jesus, the toiler . . .

I see other symbols.
Hungry and cold
They tramp America
Like ghosts passing by—
In the coal camps,
Dirty with dust
Begging a crust,
A nickle, a dime,
Or an old coat
In winter time . . .

Toilers' children,
Gaunt and tired,
With rickets and flux
These are symbols I see.

Don West

THE CONFERENCE IN REVIEW

REPORT OF THE EXECUTIVE SECRETARY

HELEN H. DINGMAN

Although this is to be not a historical sketch (*) but a report of what your organization is doing in its twenty-eighth year, it might be well to freshen our minds with the present form of business organization, and to show briefly how that has evolved through the years. At first the Conference was guided by an Advisory Board of seven which did not change in personnel from year to year. It was just understood that they would carry on, and a more devoted, loyal group could not have been found. The names of Brownlee, Clark, Keffer, Hutchins, Messler, Trowbridge and Wilson are written in shining letters in our annals.

In the general business meeting of 1931, at the suggestion of this first committee, it was voted that we have an Executive Board of twelve, four of whom were to be elected each year for a term of three years, chosen from representatives of the church boards, mountain schools and centers which contribute regularly to the support of the Conference. In this way it was felt that the administrative guidance would be more democratic.

During the early years, the responsibility of the individual mountain worker was to attend the annual meeting in Knoxville and to help toward the support of the Conference by paying his dollar registration. In addition to those fees, the support of our organization was carried by contributions from church boards, schools and centers, by individual gifts, and by the subsidy from a foundation which has long been our faithful friend. It was in 1934 that we voted to operate on a membership basis and since then we have been gradually increasing the number of organizations, institutions and individuals that give regularly each year for the support of the work. In that loyal and enlarging membership lies the strength of the Conference as well as the hope of its permanence in the future.

This year we are happy to report that our individual membership has increased from 226 to 267, and the income from individuals shows a gain of

\$94.50. For some reason the number of schools and centers has decreased rather than increased as of the calendar year 1939. Since January 1 some of these institutional payments have come in and we are hopeful that they will continue to do so.

Another interesting comparison showing growth is that the total field support (not counting subsidies from two Foundations) has increased by \$502. In "field support" we include all contributions from individual members, schools and centers, church boards and organizations, as well as payments for office services.

The field services of the Conference have developed gradually. The distribution of small grants to individual mountain centers to be used for health needs of children started in 1930; since 1932 it has been administered by the Committee of the Friends of the Mountain Children. The first year the money for these grants came from the Golden Rule Foundation; later the amount was supplemented by the Sigma Phi Gamma Sorority, and during the past few years it has been contributed solely by them. It is now their wish to have this gift called the Sigma Phi Gamma Sorority Fund and to make their grants directly to the field under the guidance of a committee of the Conference. To avoid duplication of effort, it seems wise, therefore, to disband the old Committee of the Friends of the Mountain Children and to place this responsibility in the hands of our active new Health Committee.

The itinerant recreational service of the Conference started in 1933 with Frank Smith, our present Director of Recreation, as the first leader. For two years we operated on a small one-year grant from the Carnegie Corporation, the faith of friends backed by their individual gifts, and some support from the centers served in the field. Then in 1935 the Kappa Delta Phi Sorority knocked at our door in quest of a welfare project in the Southern Mountains, and became interested in carrying on the support of our itinerant recreational leader. That year Mr. Smith went to join the staff of the John C. Campbell Folk School, and there followed as Conference recreation lead-

* Those of you who do not know of its origin and growth are referred to the proceedings of the Twenty-fifth Anniversary meeting reported in the January 1937 issue of *Mountain Life and Work*.

ers Richard Chase, Dick Seaman, and John Morgan, each making his own particular contribution as a traveling evangel of the joy to be found in a creative program of recreation.

Gradually we began to realize that we were developing a demand which could not be met by one man, and a few of us felt strongly that we needed to tie up both regional service and leadership training with our itinerant work. We interested the Keith Fund in New York to support such an experiment for two years, and were again fortunate in securing the services of Frank Smith. Through a cooperative arrangement with the Extension Department of the University of Kentucky and Berea College, we have been able to continue since our special grant expired. This year these two institutions have paid salary and travel expense for nine months, and the Conference is carrying the expense of the tenth month. During June Mr. Smith will open up new territory in Georgia, thus spreading the influence of our recreational program.

But the story of what both he and John Morgan are doing will be told in Mr. Smith's own report. I want to go on record as saying, however, that I believe a movement has been started which has significance not only for the Southern Highlands but for the nation as a whole. And may I give here the warm endorsement of the University of Kentucky by quoting from a recent letter from Dean Cooper. "I am particularly pleased with the experience of the past three years. The recreational program has found a place far beyond my expectation, and the response of the people has been most gratifying."

We are in the second experimental year of our Adult Education Cooperative Project, and during the sessions of this conference there will be a report by Ellsworth Smith and much discussion of the achievements and problems to date. Suffice to say here that some of us who have followed the developments very carefully feel that we have in the study club movement one of the soundest methods of democratic procedure that we have yet used in our mountain work. The great test is whether we have sufficient faith and wisdom to plan a leadership which awakens the people to their possibilities of self-development, which guides them in their study, but which still does not take the responsibility of direction and action

from their shoulders. This project has been administered by a committee appointed by the Executive Board, and its support has been carried thus far by an interested foundation. This spring a committee from that foundation will review the progress of the first year and a half and we are hopeful that the result will be their continued support for another year.

In 1934 the Conference was asked to cooperate with the Interdenominational Regional Committee of the Southern Highlands. This group was originally formed by the Home Missions Council and in its annual meetings it has discussed comity agreements and ways of cooperation among the churches in the area. It was this committee which suggested that a group be organized to study the problems of education in the Southern Mountains; in response to that request the Educational Commission was set up in 1936. The service of this very important commission has been greatly curtailed because of its inability to secure funds for research and field travel. Their work to date has been a freewill offering on the part of its interested membership; all who have read the reports know the amount of time and thought which has gone into their deliberations. Yesterday this commission had its first meeting for this year (as a separate group), but it has been represented on the administrative committee of the Adult Education Cooperative Project and has followed with interest that educational experiment.

The newest and perhaps the liveliest standing committee is the Health Committee, which was formed at the meeting of the Conference last spring. Tomorrow afternoon its chairman, Edwin White, will give a report of developments to date, and will invite your active cooperation in further study of the health needs of the region. We have with us today a representative of the National Committee for Resettlement of Foreign Physicians, and we are hoping that ways may be found to surmount the difficulties of securing the services of a few of these splendidly trained refugee doctors for some of our needy areas.

There is a faithful standing committee that has been working along quietly for the past three years whose activity must not be forgotten. Perhaps some of you have had letters from Dr. Stewart McClelland, chairman of our Finance Committee. More than once he, Dr. William J. Hutchins, and

Miss Lula Hale have met to devise ways and means of increasing the Conference income, and have put in time and effort to raise funds. In this task we need the cooperation of all of our members and we hope your interest is strong enough to make it your responsibility. If each of you would secure one new member for the fiscal year 1940, it would be a big boost in solving our financial problems. You will be hearing directly from this committee in our general business meeting.

Mountain Life and Work completed its fifteenth year of publication with the first issue of 1940. For years we have been informally thinking of this magazine as the organ of the Conference, but it was only in the November meeting of the Executive Board that this understanding became official action. During the past year a very special effort has been made to secure subscriptions from Conference members who were not subscribers, and to draw together dues and subscription payments by offering the *new* active membership, which, at two dollars, includes both magazine and membership for a year. Individual supporting and sustaining memberships have always included the magazine.

The expense of the magazine is carried by subscription receipts and a \$700 subsidy from a foundation. This covers the printing costs and half the salary of one of the office secretaries. Thus far we have been able to keep solvent.

Testimony as to the value of *Mountain Life and Work* comes to us often enough to keep up our courage, but I must confess that the editorial staff is baffled as to why we do not build up a larger subscription list. To date we have a subscription list of 609 and a circulation of 654. This year marks a gain over last year. We are encouraged by 99 new subscriptions resulting from our campaign for conference memberships.

It is difficult to report on all of the general activities which channel through the Conference office—the planning of our annual meeting, the mimeographing of more and more materials in connection with our particular services, the general bookkeeping as well as the separate accounting of special funds, the notices of expiring memberships and subscriptions, the secretarial work of the Southern Highland Handicraft Guild, the letters of inquiry regarding various schools and mountain

problems, and so forth and so forth. The increasing cost of postage is a good index to the ever growing volume of daily mail. I am more and more impressed with the fact that what started as an informal annual gathering and fellowship has gradually grown into a flourishing business carrying important responsibility.

For that reason, the suggestion that we take a day of this program to divide into interest groups and to discuss the functions and goals of our Conference of Southern Mountain Workers seems to me to be of the utmost importance. We hope you will feel that this organization is your organization and will speak freely and frankly of what you hope can be accomplished through it. The recommendations and suggestions which come out of these democratic discussions will be of great value to your Executive Board and to your Conference staff.

It is hard to view objectively a piece of work in which one is intimately involved, but at times I have intuitive flashes as to possibilities in the future. The day of individualism in our mountain work is past, just as individualism in the mountaineer must give way to socialized action. Membership in a group thinking and acting cooperatively gives the individual mountain worker or institution a strength and a confidence to face the new and perplexing problems of changing programs and the increased difficulties in securing financial support.

This was brought home to me very recently by a letter from a donor who had been advised to write to the Conference office about some mountain schools to which he wished to make gifts. More than once I have been asked by people interested in our mountain work, "Is this school (or center) a member of the Conference?" Unconsciously we seem to have arrived at a place where to belong to this group which represents the Southern Highlands as a whole gives a certain standing and prestige.

But of far greater value than that is the joy of actual participation in a fellowship of earnest people tied together by common purposes. No organization or institution loses local autonomy by joining the Conference, but it gains a breadth of outlook, the feeling of solidarity and an experience in cooperative activity. We invite you all to participate.

Getting the Facts On Health

FIRST ANNUAL REPORT OF THE COMMITTEE ON HEALTH

EDWIN E. WHITE, CHAIRMAN

The appointment of a Committee on Health of the Conference of Southern Mountain Workers grew out of a conviction on the part of the Conference that the time has come for united action to do something about the appalling need for health care and medical service in a large part of the mountain region. Most of the members of the Conference know the conditions at first hand: the prevalence of such ills as tuberculosis, pellagra and every form of malnutrition, hookworm and other intestinal parasites, colitis among children, as well as all the usual diseases of other districts; the lack of care for mothers and babies, the pitiful amount of sickness that goes unrelieved because the families cannot secure the help of physicians, the doctor's fees of fifteen or twenty dollars or more for one call, whereas many families do not see that much money in a month.

Several great medical surveys disclose a close relation between income and health; and between income and ability to secure help when sick. The National Health Survey of 1935-36 reported that in the age-group 25-64 (roughly, the working years), the annual per capita volume of disability from disease, accident, and impairment was three and one-half times as great among families on relief as among those receiving \$5,000 or more a year; it was twice as great among non-relief families receiving less than \$1,000 a year. A recent publication of the Children's Bureau reported the amount of illness among persons on relief as 68 percent higher than among persons having a comfortable income; the amount of chronic illness, 87 percent higher. These needy families, of course, get the least medical care and the least competent medical service.

The figures quoted above, secured by careful study of representative urban populations, reveal a terribly unequal burden of sickness resting on the poor. However, in such areas as the Southern Mountains, this burden is gravely increased by the very large proportion of the population living in extreme need, by the distances doctors are likely to have to travel to reach patients, and by lack of

the free hospital care and the many free or very reasonable clinics that are generally available for the poor in urban areas.

Bad health is one of the major handicaps of the mountains. It hinders every movement for better life. The urgently needed movement for a great and satisfying rural culture is held back by the bad health of a great proportion of the population. One is convinced that if all the people who are sometimes condemned as "trifling" or "no-account" could be thoroughly examined by competent physicians, it would be found that most of them suffer from serious health impairments. People so below par physically cannot be expected to earn a good living, to make a fine home, to put forth the great amount of energy necessary for the building of a good life in the mountains.

Thinking of themselves as representatives facing these conditions in the name of the Conference, the members of the committee at the outset attempted to think through what the nature of their work should be and drew up a statement of the committee's function as follows:

The Committee on Health of the Conference of Southern Mountain Workers was formed because of the realization of the great needs for health care and medical service in many sections of the Southern Appalachians. It conceives that its function is:

1. To explore the extent and nature of those needs.
2. To bring together representatives of the public and private agencies now concerned in meeting those needs. To discover the contribution that each is making and can make towards a solution of the problem, and how the efforts of all together can be made effective in those areas of need which are not now being served adequately.

3. To analyze the nature of the problem and to explore the various proposed or attempted solutions.
4. To encourage experimentation and research.

In addition to a brief session after its appointment at last year's Conference, the Committee has held three meetings: an all-day meeting at Gatlinburg at the end of March; a two-day meeting at Asheville, May 29 and 30, accepting the hospitality of Dean Frank C. Foster of Asheville Normal and Teachers College; and a two day meeting in Knoxville in January, accepting the hospitality of Mrs. Carl Stafford. At the Gatlinburg meeting a representative of the Frontier Nursing Service and representatives of the Tennessee and Virginia Departments of Public Health sat with the committee. At Asheville the Commissioner of Public Health of the State of North Carolina joined in the deliberations. At Knoxville Dr. H. H. Walker, Associate Professor of Public Health Education of the University of Tennessee, made a valuable contribution to the discussions. The public health departments of most of the states in which the Southern Mountains are located have expressed keen interest in the work of the committee; so have the Director of Health of the TVA, the professors of sociology at the University of Tennessee, and a good many other leaders.

The work that the committee might most helpfully do soon seemed to divide itself into three fairly clear parts:

1. To make or secure the making of an adequate and revealing study of the situation, so that the actual facts may be made known to those who ought to know them if the help so urgently needed is to be secured.
2. To promote such active and effective cooperation among all the agencies and institutions concerned for the health of the mountain region that the utmost use of the services now available may be secured for the whole area and that we may help in the enlargement and development of these services.
3. To encourage experimentation and research in actual, practical ways of meeting the many health needs of the mountain region and

especially in ways of securing medical, hospital, and dental care for the great proportion of the population not now being cared for.

The Committee has spent a great deal of its time discussing how to secure the kind of health study of the mountains that is needed. Some great studies of health conditions have been made in recent years but these have been largely confined to the cities; while they do show the burden sickness imposes on the poor, they do not begin to reveal the size of the burden or the special problem involved in relieving it in the mountain regions. If the solutions of the mountain health problem are ever to be found, we ought to be in a position to present a true picture of the situation to people and agencies outside the mountains—and even to many who live within the mountain area.

It was soon agreed, within the committee and in talks with leaders in public health work, that the study would take two forms. First, a general picture that would reveal how the region compares with other regions in such things as income, incidence of known diseases, death rate; number of doctors, hospitals and dentists in proportion to the population; care of mothers and babies and death rate from certain outstanding causes such as tuberculosis. Secondly, a careful study of a few representative areas in the mountains to show how much sickness there is, of what kinds, how serious, and whether medical and other needed care actually is secured or not. It was pointed out by Dr. Kelso of the public health service of Virginia that statistics for the first study are now to be had in the offices of the several state health departments, the TVA, and other agencies, and that what would be needed would be getting them together. The second study has not been done; many persons working in the health field feel that it is badly needed.

The Committee early got into touch with the medical director of the Bureau of Cooperative Medicine, who, about the time the Committee was appointed, had released the report of a study of the medical and hospital care provided in mining camps in a region that included a considerable part of the mountain area. He expressed deep interest in what the Committee planned to do and promised to attend the Asheville meeting. A foundation agreed to consider seriously for a

grant any plan of the committee having the director's approval. But other duties prevented him from attending this meeting; so this approach waits to be developed. The Sociology Department of the University of Tennessee has expressed willingness to cooperate with the committee in the making of a health study of some mountain section. The idea would be to make it a post-graduate piece of work for some mature student. Possibly other universities would be glad to do likewise.

The Committee feels that perhaps the best way to start the kind of study that is needed is through the members of the Conference themselves. Many of them have long been located in their present situations and know conditions intimately. Perhaps some of them would like to make a serious study of health conditions around them. For this purpose the Committee has worked out two study blanks, one on which to report general conditions of a community or district, such as the distance to a doctor, dentist, or hospital, the number and kinds of clinics held, etc., and a second form to be used in a careful study, family by family, in an effort to learn how much sickness there actually is in a given community, whether the families are able to secure medical or hospital care when it is needed, how much it costs them, the relation between sickness and income, and similar facts.

Workers from several mountain centers have expressed an interest in using these blanks in a study of their communities and it is hoped that the workers in enough centers will do this to give the committee a valuable start on its study of sickness and medical care in the mountains. The study blanks distributed at the Conference are in tentative form. After suggestions have been secured from a large number of workers they will be put into final form and mimeographed. The committee will be glad to supply any center or worker with as many copies as are desired.

It is hoped that, with or without the use of these study blanks, workers in a number of mountain centers will want to make health the subject for special group or individual study this year and will do everything they can to learn what the conditions really are in their neighborhoods and regions. In this connection there is a large supply of very valuable material on health that may

be secured in bulletin and pamphlet form and that should be in the hands of mountain workers. The committee plans a bibliography to make it easier for workers to locate all this material.

The second line along which the committee feels that all mountain workers may effectively work for the promotion of health in the mountains is an effort to secure the fullest cooperation among all agencies, public and private, that are concerned with any form of health work and medical care in our region, to the end that the fullest benefits of all available programs may be secured and better and more far-reaching programs may be developed. A surprising number of such agencies may quickly be listed. There is, first of all, the public health service, operated by state departments of public health with the active cooperation of the United States Public Health Service. Then there are the tuberculosis associations, the Red Cross, maternal health associations, organizations interested in crippled children, the Save the Children Federation in numerous mountain areas, medical schools, hospitals, state and county medical societies, and some foundations like the Duke Foundation in the Carolinas and the Commonwealth Fund. The Parent Teacher Associations are interested in health; so are the state welfare departments with thousands of the aged and of dependent children in their care, the WPA with its hot school lunches, and the extension services of the state universities with their emphasis on better food and better living conditions. Doubtless a good many other agencies could be listed. If the fullest effect of the work of all these agencies could be brought to bear on the whole problem of mountain health, there would be an immediate and tremendous advance.

It would seem that all centers of educational, social, and religious work in the mountains ought to know intimately the work of these agencies and seek to secure for their own regions the full benefit of the programs they are carrying on. Many centers and workers have played a large part in making these programs effective in their communities; some of them have helped develop plans of cooperation among the various agencies interested in health in their communities or counties. A great deal more could be done along these lines. We have not begun to realize the benefits

that would come from coordinating all the health efforts now available.

One of the most promising ways of working for better health in our region is to give powerful support to the public health service. The workers in this program are well trained public servants with a great vision of a healthy population and pretty clear knowledge as to how to bring their vision to pass. They earnestly desire and surely deserve intelligent public support. While in some of our states there is a public health unit in almost every county, there are still far too many counties in the mountains without any public health work. We ought to do everything in our power to see that a public health unit is established in every county and that its work is understood and supported by the people. We ought to understand the lines along which public health workers feel that their work should develop, and give them hearty backing. It will take public support to secure these developments. First, there should be greatly enlarged personnel—many more physicians, nurses, and perhaps other workers—to make possible securing the full benefits of the already accepted program of public health. And there should be gradual enlargement of the program to include other kinds of work that the public health service can do more effectively perhaps than any other agency.

It has long been recognized that the effort to cure crippled children of needy families is a proper undertaking for public health departments. Recently the treatment of venereal diseases among the low-income groups has been added to their work. One form of advance would be the gradual recognition of other urgently needed services that large sections of the population cannot provide for themselves and adding these services to the free or partially free care publicly provided. Remarkable results have been secured in a short time in South Carolina, for example, by including in the public health program complete modern medical service to expectant mothers who are unable to secure the services of a private physician. There are those who feel that the medical and hospital care so urgently needed by the sections of the population who are unable to pay for it will eventually be provided through the public health set-up. It is evident that those who are eager for better health in the mountains will want to

do everything possible to uphold and strengthen the public health service.

The committee on health has naturally been greatly interested in the new plans of the federal government for the promotion of health. These seem to include many of the things most needed in the mountains and to contemplate in due time the actual medical treatment of the poor. It is disappointing to find that the recently announced proposal regarding rural hospitals by the group developing the federal program does not seem to offer much hope for our mountain areas. Hundred-thousand-dollar hospitals for communities that can later support them themselves will not begin to get hospital care to the folk in the mountains who need it most. Very few mountain towns could support a \$100,000 hospital, and very few mountain people could afford to go to one of them. Much more modest equipment, placed out in the centers the people can reach, would make an incalculably more valuable contribution to the present need. In large sections of the mountains most families cannot possibly pay even the most modest hospital charges. What is desperately needed is money for free hospital beds so that the people who most tragically need the care can have it; of the few small hospitals now operating in the mountains, most have far too many empty beds because there is no way of paying for the care of the sufferers who ought to be in the beds. It is hoped that these facts can be impressed on the group planning the federal program and that something can be done about the situation. But it is clear that mountain centers and workers will want to keep in close touch with the development of the federal health program.

The committee was much interested to learn of two promising examples of cooperation on a large scale: a state-wide adult education project of the Tennessee Parent Teachers Association that will be much concerned with health; and a state-wide project in health education in which the department of education, the department of public health, the medical school and the school of education of the University of Tennessee, and the TVA all cooperate. The person who heads up the program is on the faculty of the state university and on the staffs of the department of health and the department of education, so that he sits as an actual member when plans are being

made by any of the agencies and can interpret the viewpoint of each to the others. A good deal of his time is spent in training teachers. A beginning has been made by establishing similar liaison officers in counties to be members of the staffs of the county health units and the board of education and to guide teachers in an effective program of health education for school and community.

In meetings of the health committee it has been frequently proposed that conferences should be held to bring together workers in all the agencies interested in health work in the mountains, with the purpose of developing the most effective cooperation. The committee now recommends that a beginning be made along these lines during the current year. The conferences would doubtless need to be held by states, since the public health work and a good many other programs are organized by states. The committee felt that perhaps two or three conferences would be the right number for this year and that Tennessee, Kentucky, and North Carolina were perhaps the states in which to start. Such active interest in the health section of this Conference was expressed on the part of workers from Virginia, however, that perhaps one of the first conferences should be held in that state.

The third line along which the committee feels that we can all work for better health in the mountains is that of experimentation and research in actually meeting the problems we face. That a great deal of valuable health work of many kinds has already been done and is being done by mountain centers and workers is perhaps known to us all. Further evidence of this was seen in the large number of centers replying to an inquiry made by Dr. May C. Wharton, one of the members of the committee. The replies revealed a very large total of work being done and a remarkable variety of effort, together with admirable ingenuity in solving the special problems involved and accomplishing good results with very limited means.

It is well known that mountain centers in general were making a great contribution to health by examining school children, spreading right health ideas, and inoculating for communicable diseases, even before the public health service got into their areas. A considerable increase in the health services rendered by mountain centers can probably be attained if we turn our attention to

the subject. Even without securing large gifts of money, there is a great deal that mountain centers can do to better the health situation. Perhaps several centers, studying the health needs of their communities, will find it quite possible to add to what they are doing along health lines or to initiate some form of health work if they are not now doing any. The report of Dr. Wharton is full of suggestions: a clinic with the center providing a place and some helpers and enlisting the cooperation of neighboring physicians; a plan for letting students who have had some training in nursing render simple services in the community when needed; some form of health education—the possibilities are almost without number.

A great deal more could be undertaken if even moderate support could be secured. Might not some of the agencies supporting mountain centers provide funds for a health project if the compelling nature of this need were brought to their attention?

And in this day when more and more agencies are giving up their old programs of work because the public school system is so rapidly gaining in efficiency, might not some agencies be glad to turn to a health project as a splendid use for their equipment and funds that are being released from school use? Long interested in the mountains, surely some of these agencies would welcome the opportunity for so challenging a kind of pioneering. It would seem to be in order to impress on supporting agencies the major importance of health work and the great contribution they can make by doing something as constructive along health lines as they have already done along several other lines.

Some of the chief problems calling for experimentation and research are: How can support be secured for the health work already established in the mountain area? How can medical care be provided in the large areas where it is not now available? How can it be supported? How can hospitalization be provided? also, the service of specialists when needed? and dental care? Where can doctors be secured for the needy areas and on what basis can they live in those areas? How can group medical care be established? Where can the subsidies be secured that are necessary for any adequate medical care in the area?

A number of small hospital buildings erected at

mountain centers are not now in use for medical purposes; perhaps their sponsors felt that they could not provide the funds; possibly they did not understand the urgency of the health problem. And most of the hospitals that have been developed in the mountain regions are terribly hard pressed for funds. A number of institutions have developed medical and hospital programs attempting to do as good work in the rural mountain areas as similar institutions do in the cities. Nearly all are struggling to make ends meet. And their number would have to be multiplied to make even a beginning of filling the need; one such institution in each mountain county would not be too many. Rural hospitals in the Carolinas are greatly helped, perhaps made possible in many cases, by the Duke Foundation's appropriation of one dollar a day for each charity patient. Some such aid is needed throughout the area. Could not agencies be found which would provide it?

More important if possible than the support of hospitals is some provision to make the services of physicians available to the very large number who need them and cannot secure them. The fundamental health need of the region is for medical care for those who cannot afford to pay for it. Families on incomes of thirty dollars a month or less, often very much less, cannot possibly meet ordinary doctor's fees. And, on the present basis of private practice, doctors cannot afford to locate out in the regions where the need is greater. Yet surely in rich America, abundantly supplied with great medical institutions and with large numbers of physicians struggling for a living in the cities, it is inconceivable that we should let great numbers of sufferers in the mountains go uncared for, that we should let children die when they have scarcely begun to live or let them grow up handicapped and unfitted for life because they have not had medical care.

Some kind of organization will be necessary to get this care to the people who need it most. There is need for a great deal of experimentation in what the organization or organizations should be. The committee is especially interested in the possibilities of medical cooperatives or other forms of group medical service and would welcome an opportunity to cooperate with such projects in the mountains.

Whatever the organization, we cannot escape

the fact that no plan of medical service for the people who need it most in the mountains can be carried on without subsidy. Even on the best cooperative basis, the people cannot begin to pay the total cost of adequate medical service. How can the subsidy be secured? What form is it to take? Might not some group or groups in the mountains secure sufficient subsidy from some agency or agencies to enable them to begin to experiment very soon on group medical service? If a few successful projects of this sort could get under way, it would do much to point the way to the solution of the health needs of the area.

The right kind of care for mothers and babies is one of the things most needed in the mountains. Recent studies show that in comparison with other advanced countries, an appalling number of American women die as a result of childbirth, and the problem is increased in an area like ours where for most women so little care is available. Many other women have their health undermined for life by lack of care in childbirth and go the rest of their days in misery. Work for the health of mothers and babies and for the proper spacing of births to insure family health offers an inviting field for experimentation and research.

In the mountains such matters as the care of tuberculosis patients still depend on family income. But tuberculosis is a major public problem in the area. In tiny homes, when one person has tuberculosis, protection cannot be afforded the rest of the family. Danger of infection is everywhere. Yet in vast regions of the mountain country there is practically no provision for the care of tuberculosis patients. And there are almost no preventoria to build up children who are in danger of tubercular infection, though many lives might be saved this way. One hospital offers complete care for tuberculosis patients at fifty dollars per month, a remarkably low rate. But every mountain worker knows that the families who receive fifty dollars a month income are very, very few. How can they possibly pay for the care of a tuberculous member?

Every worker in the mountains is distressed at the undernourishment of large numbers of children. The hot school lunches now being provided in many areas of the mountain region have demonstrated, if any demonstration were necessary, how seriously ill-fed great numbers of children

are. This one good hot meal a day of the right kind of food has increased the average weight of whole schools more than seven percent in ten weeks, whereas the normal increase would be about two and one half percent. Some of the most undernourished children have gained ten pounds or more each. Deportment has improved remarkably and much better school work has been done. It is a matter of public concern that these children not be allowed to grow up undernourished and unfitted for life's work.

True, everyone knows that a great deal of the trouble is economic. Any appreciable rise in income would bring a big improvement in conditions. But no one knows how a general rise in cash income is to be secured for the mountain area. Yet something must be done to assure good nourishment for the population. Without a rise in cash income, a great movement for the growing and storing of the right kind of food in plentiful quantity and variety, and for the attractive preparation of it, would be a remarkable health step. And surely such a movement, in which so many agencies are interested, must be pushed until it covers the mountain country and reaches every section of it.

An unusual development that seems to offer hope for medical services to some mountain communities, though there are many obstacles to be overcome, is the presence in America of a goodly number of well trained physicians from European countries. Many of these doctors would be glad to get established in communities of our region and would be willing to start in at very little income. A number of communities have made arrangement to provide living quarters and subsistence and a minimum of cash remuneration, and a few of the refugee physicians are already established in such communities. But in most of the states of the area there are great obstacles in the way of settlement of these physicians, either in the laws or in the rulings of state boards of health or of medical examiners.

Fortunately, the National Committee for the Resettlement of Foreign Physicians is working on all aspects of this problem for the whole country. Our Conference is indebted to Mr. Charles H.

Jordan, secretary of the committee, for making a special trip here from New York to explain the situation to us in detail. His committee is seeking to overcome the obstacles in the way of settling refugee physicians in the states in which the mountains are located, and the committee on health purposes to keep in touch with him so as to cooperate in every way possible. Those who are interested in securing refugee physicians for their own communities are advised to write Mr. Jordan at the office of his committee, 165 West 46th Street, New York City.

During the years, several kinds of work have become established as major emphases of the Conference of Southern Mountain Workers. It seems now that the time has probably come for health to take its place as one of these major interests of the Conference. The start will be gradual but it may well be that the health activities of the Conference will grow to very considerable proportions as the years go along. A little support has already been secured for the work of the committee on health; agencies have promised support this year or a little later. There are hopes that the support will increase. The committee on health and the Conference staff and executive board are eager that this development shall be along the most helpful and constructive lines and will be grateful for suggestions and cooperation. If a number of the centers will begin to put new emphasis on the health program this year and will then report on their activities and findings, we feel that a good step will be taken in the right direction.

The committee especially desires to express its gratitude to Mrs. Luella Foster Handel, International Welfare Secretary of the Sigma Phi Gamma International Sorority, for her invaluable encouragement and help. Since the committee's appointment at last year's Conference, Mrs. Handel has been keenly interested in its work and has been seeking to enlist her organization in its support. She has secured from many chapters contributions totalling about ninety dollars and is continuing to urge upon her organization the substantial support of the committee. Also a number of organizations which members of the committee represent have made helpful contributions to the committee's work.

Itinerant Recreation Service In 1939

REPORT OF RECREATION SERVICE

FRANK H. SMITH

The recreation service of the Conference of Southern Mountain Workers is past the purely experimental stage. The Mountain Folk Festival is tangible evidence of the growth of what may now accurately be described as a social trend in the Southern Highlands. Of course the Folk Festival represents the more spectacular side of our program. In a great many colleges, schools and communities in several states of the mountain country, the recreational program, promoted by the leaders employed by the Conference, has indeed become a significant part of campus and community life.

What does the Conference recreational program include? In the first place, we have a staff of two recreation leaders. As to activities, the most popular is, without doubt, folk dancing. But group singing has an important place. Story-telling is a valuable recreational feature in school chapels and at community gatherings. Play-production has been fostered. This activity, like group singing, might well be made more of; with it should go play-writing and puppetry. In the field of arts and crafts we have included the construction of indoor traditional games and puzzles, wood-carving, block-printing, sketching, and the designing of mosaic windows. The shepherd's pipe likewise has its place in our program.

The present gathering represents part of the social, educational, and religious leadership of the Southern Highlands. Many of you who are administrators possess a personal knowledge of the recreational program of the Conference. It is therefore hardly necessary to devote time now to a detailed description of that program. You are aware that simply by sending a request to Miss Dingman you may secure at a nominal expense the services of a recreation leader qualified to guide and inspire your own teachers and social workers. This, we hope, we will do in addition to arousing recreational interests and developing potential skills among the students in your schools and the citizens of your communities.

The Conference also offers other recreational

facilities. By means of our information bureau, conducted from the Conference office at Berea, Kentucky, and by articles in *Mountain Life and Work*, we furnish materials and information for the solution of your recreational problems. We conduct an annual Folk Dance School, taught by Miss May Gadd of New York, during the Christmas vacation. This admirable school is made possible by the cooperation of Berea College. We maintain a direct and sympathetic interest in the recreational Short Course held each spring at the John C. Campbell Folk School.

The Conference this year has become affiliated with the Country Dance Society, formerly the Folk Dance and Song Society of America. Miss Gadd, the national director of that society, and Dr. Willem van de Wall, music specialist for the Carnegie Corporation, who are with us today, have generously consented to serve on our new recreational advisory committee. Other qualified persons will in due course be added to this important committee.

Throughout the year I handle a growing volume of correspondence and write magazine articles from the Conference office. Only one month of my field work this year is to be conducted in the service of the Conference. The University of Kentucky has already employed me for five months of recreational field work in twelve Kentucky mountain counties. During the present college semester I am again associated with the Department of Sociology at Berea College. Need I say that Dean Thomas Cooper and President Francis S. Hutchins are firm friends of the Conference recreation service?

It has been an honor personally as well as a recognition of our Recreational Service that I have been made a member of the National Council of the Country Dance Society and by this body have been recently appointed Regional Director for the Southern Highlands. As Recreation Director under the Conference I am Chairman of the Mountain Folk Festival and have also been asked to act as Superintendent of Recreation for the Kentucky

Christian Endeavor Board. Recreational articles have been contributed during the past year to *Mountain Life and Work*, *Play*, *Educational Dance*, *Kappa Delta Phi Magazine*, *Round Table*, *The Endeavorer*, and the official bulletin of the Country Dance Society.

May I give you an account of a recent recreational experience? I drove fourteen miles over a rough country road to a church school in the mountains of eastern Kentucky. After supper I attended a mid-week religious meeting which was conducted with quiet dignity at the school by a man who is a combination of mechanic and handyman. Behind him over the pulpit I saw an attractive colored mosaic window. This was the first sign of a visit from John Morgan. Afterwards I went to the auditorium to direct a recreational program. As soon as I opened the door, I saw all around the walls chalk drawings. Upon enquiry I was told that Mr. Morgan had inspired the pupils to do this art work.

It so happens that in the remote valley that runs beyond this school campus is a wild section of which a member of the school staff said: "Up in that country there is no church, no school, no law." A couple of days before my visit, a man living at the entrance to this valley had been found shot to death on a bridge at the edge of the school grounds. A year ago when Mr. Morgan was there this man had accused a neighbor of burning his barn and had then chased him and his family at the point of a gun into the hills on a cold November night. Imagine then the constant challenge with which the Conference recreation leaders are faced. How may we make our contribution by means of music, art, drama and folk dancing to the social welfare of that type of mountain community?

May I allow John Morgan to tell in his own words of his recreational year?

During my second year as itinerant recreation leader of the Conference of Southern Mountain Workers I have already visited and worked in each of eleven centers. These have been in Kentucky, Tennessee, North Carolina, and Missouri. For the remainder of the school year, through May, I am scheduled for five more centers and schools in Tennessee and Kentucky.

Five of the communities on the itinerary this year were visited for a two-week period during my first year under the Conference; in these there was a continuing interest in recreation upon which to build. Two of these five contacts were on campuses where there had previously been no program by a recreation leader of the Conference.

Here is a charming picture again in Mr. Morgan's own words.

Monday, with suitcases hung in gunny sacks pinned across the saddle by means of large nails, I went five miles on horseback over the rocky mountain road and up the creek-bed trail to the fine little Morris Fork Mission community. A few days after my arrival, Mr. Vander Meer, the genial and well-loved director of the center and minister of the church, hiked with me three miles over the ridge trail for an evening at Lucky Fork and the Faith Hill Mission. There I played and sang with many school children who liked to hear carols on the pipe Thus new contacts are added and old ones renewed in this important job of itinerant recreational leadership in the Southern Highlands.

I should be glad now to submit for your consideration a few general conclusions relative to our Conference recreational program.

1. *The growth has been more rapid than we anticipated in the early days.* I recall a remark made by Miss Dingman in the spring of 1933, when funds had been secured from the Carnegie Corporation to enable us to try the experiment for one year. She said to me, "Frank, I am not even sure that we shall find enough schools willing to let you try this experiment. We may not be able to make an itinerary."

2. *The recreation movement is evidently taking root.* This is shown by the fact that the activities are finding a place in the routine life of community centers, schools and colleges. Heads of schools are now asking for teachers who are

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Another Year of Adult Education

REPORT OF THE ADULT EDUCATION COOPERATIVE PROJECT

ELLSWORTH M. SMITH

There are various ways of working toward the rehabilitation of people and society. And each method has its protagonists. A discussion of them would involve politics, education, economics, philosophy, science and religion. The world has always been full of people who needed to be greater persons, better able to supply the needs of themselves and their dependents and more capable of contributing to the wealth and happiness of society. And just as surely there have always been those who have been inwardly compelled to try to help them achieve these desiderata. No matter what method is tried, two things are certain: First, it has seemed a long, discouragingly slow job, and a quick, yet honest, new way is eagerly sought; second, it is now certain that any method, to secure significant results, must involve the will of the people themselves.

Without any doubt there are serious faults with our various systems—economic, political, educational, religious, and others. The temptation is to put the blame for all the difficulties of our job just there; we imply that the system must be changed before we can achieve significant results, and so relieve ourselves of immediate responsibility and drag our discouragement at relative failure.

"We make such hard work out of helping people," Muriel Lester once told a group of us. "With Jesus it was very simple. He simply said to a sinner, 'Be clean' and the sinner was clean, or to a hungry person, 'Be fed' and the food was there and the hungry one was fed." When Jesus said to a person, "Go, and sin no more," why was that person able to go and sin no more? Simply because Jesus was able to a supreme degree to give that person sufficient strength of faith that he could overcome sin. He literally gave men the power of faith to become sons of God.

Perhaps Father J. J. Tompkins of Nova Scotia was musing thus some fifteen years ago, and took the dare, "These things that I do shall ye do." I can imagine him first talking to his fishermen and miners in this literal fashion: "You have the mental and spiritual power to solve your problems

and become more truly masters of your own destiny. You are not slaves, victims of overwhelming circumstances; you are men, capable of thinking and working together toward abundance of life. God never intended his children to suffer unnecessarily." I know Father Tompkins thought and talked in this rather revolutionary way, because he told me of how the concept of self-disciplined and self-taught study clubs developed in his mind; also, because I have had to go through this same process of thought and faith every time I have met with a prospective study group.

A cooperative study club is a voluntary gathering together of friendly neighbors who, because of the pressure of common needs, study to find their own way out. They trust their own ability to learn and to teach each other. They study local needs. They choose and develop their own leadership. They put their best wisdom into action in their own program of personal, home and community development.

The work of this project, which, we gladly acknowledge, grows out of the group education movement in Nova Scotia, is to foster the development of cooperative study clubs. We call them cooperative because they are an expression of the cooperation of the people of a community toward common goals, and because implicit in them is the philosophy and the technique of Rochdale cooperation.

A year ago last September I came directly to Berea and the Southern Mountains from Nova Scotia. I had seen marvelous things there but, because of my lack of acquaintance with the mountain area, could not visualize similar things happening here. Every day since then has seen remembrances of Nova Scotia leaping into life and taking on true significance.

Last March when I reported to you I had to argue almost entirely from theory for the value and validity of the study club method. None of us then knew whether it would work with our people. Many expressed frank disbelief. I simply

did not know. Hence I was necessarily on the defensive.

Now we have over thirty study clubs of all sorts, studying a great variety of subjects, with all degrees of supervision, in good communities and bad, in mining camps, school communities and farming areas; and no one of them, to the best of my knowledge, has yet quit. It is thoroughly characteristic of our study clubs that the interest and determination of the members, often experimental at first, grows constantly.

Groups of farmers and others again and again responded with wholehearted resolution to the simplicity of the method and to an expressed faith in their sufficient ability to make it work for them. More convincingly, leaders of work in our area who have with splendid devotion been giving out their lives in efforts which have brought slow and often indifferent results, after being understandably doubtful of this new method, have become, many of them, completely and delightfully convinced of its power. It is not an easy thing completely to revise one's opinion, based on hard experience, of the power and will of our people to do for themselves. Nevertheless it would seem that in any particular case, to the degree that it is difficult to believe that people can and will mobilize themselves and begin to work their own way out, to the same degree is it absolutely necessary to believe and to be able sincerely to express to them that faith. Such faith and the expression of it are prerequisite to the very beginning of a study club.

Three types of illustrations may help to clarify and lend substance to this report.

1. Our study clubs are of all kinds and study all kinds of subjects. Some are made up of men entirely, others of women, some of men and women, and some young people. The subjects they have studied include: Recreation; the nature of specific diseases; building of a community health program; securing of medical and nursing services; the saving of money and the use of credit; handicrafts of many kinds and their design; organization and marketing; the history, principles and application of Rochdale cooperation, locally and internationally; cooperative purchasing and marketing; the setting up of cooperative stores; cooperative coal mining; shoe repairing and gardening; the function and erecting

of community buildings; the cooperative study club method of learning in formal school education; the discovery and development of unsuspected resources; dairying; sheep-raising; beef cattle; soil fertility; the various government agricultural programs; the function of the extension services and the county health plan; the county planning movement; beans, corn, tomatoes, potatoes, seed potatoes, strawberries and raspberries; the function, and cooperative acquirement and management of heavy farm machinery; saw mills; hammer mills; home mixing of fertilizers; hot beds and cold frames; home burning of lime; the balance between live stock, legumes and grasses, and soil-depleting crops; the relative merits of organic and chemical fertilizers; forestry and the cooperative community forest; cheese making; the utilization of black walnuts; cooperative canning; angora wool.

2. Our study clubs have all degrees of supervision. There are a very few which should not strictly be called study clubs, because they meet only with a trained teacher. Even in these cases, however, the members do an unusual amount of studying through their own will. There are a number of clubs which have trained persons as advisers and resource persons meeting with them more or less frequently. In several cases the trained leader assures me the clubs would go on without his presence. In fact the success of the clubs has been shown to depend on how beautifully the trained leader preserves inviolate the organized initiative of the members. There are also many study clubs that have no trained person to meet with them. Noteworthy are two clubs in North Carolina that have studied credit unions and have filled out incorporation papers with an estimated charter membership of thirty, yet have never had a trained person meet with them. The essential point in this question of supervision is the self-determination, self-discipline and self-direction of the group itself, and nothing truly significant is accomplished without these factors in free operation.

3. Some nine cooperatives have grown out of our study clubs and two more are at this time in the process of incorporation. Some of these cooperatives are very informal; others are well-organized and doing a volume business. In every case, because they were not promoted, they

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SPRING

—John A. Spelman III

EDITORIAL

In a world where democracy is on the defensive, there are many defenders of democratic principles. One does not find, however, so many exemplars of democratic practice. Both the trend toward specialization and the human love of power, not to mention mistaken concepts of efficiency, work against the following of democratic methods in such basic institutions as the Christian church or such thoroughly American organizations as our schools and colleges. It is with joy, therefore, that one notes and records every evidence of sincere faith in democratic procedure.

At the twenty-eighth annual gathering of the Conference of Southern Mountain Workers a considerable portion of the program was given to democratic discussion sessions. Perhaps it was the democratic spirit that presumably dwells in the

mountains; perhaps it was a sense of realization that no one has "all the answers;" whatever the cause, the interest manifested in the discussions would appear to have justified the faith and wisdom of those responsible for the planning and success of such sessions.

The give and take of the New England town meeting generated much of the dynamic that established democratic government in America. Perhaps similar group meetings will develop the social wisdom and power that will enable democracy to survive in America in this period of peril. Cooperative thinking is both Christian and democratic. With democracy as with any other human power, the law of life is, USE IT OR LOSE IT.

—O. L. K.

What Conference Members Are Thinking:

On Education

FRANK C. FOSTER

The discussion of the educational group, dealing with problems of schools and educational programs of the Southern Mountains, represented so many different points of view and concerned so many problems that the committee on findings found it difficult to do justice to all views. Furthermore, the discussion was so informal and the time necessarily so limited that the points could not be summarized in hard and fast conclusions. The form of this report is consequently somewhat colored by the point of view of the reporter and is presented with a consciousness of these limitations.

The purposes of education in the Southern Mountains. Education in the mountains is primarily organized around meeting the needs of the sections in which the schools are located. Since the public school programs have been advancing rapidly in different sections, school programs vary. The private mountain schools attempt to offer a type of education which will point the way out of some of the difficulties found in the region. In some, there is an emphasis upon vocational work; in others, on agriculture; while many others follow the state programs of education and make their contributions in religious emphasis and concern for student character.

In an effort to preserve and develop a culture which is indigenous to the region, the students are taught to use the resources, the ideals and traditions as the foundation for lives of happiness and satisfaction. Ideas are brought in so far as they can be adapted, but the educational program grows out of what is already there. This might be illustrated in the report of the adult study groups: while the idea of cooperative study clubs is borrowed from Nova Scotia, the members of each group in our area study their own problems, their own resources, and find their own solutions in terms of their own personalities and regional resources.

The exploratory nature of education has been emphasized; that is, the mountain schools are not expecting to find the final answer in all that they are doing. It is recognized that probably many

of the attempts will be discarded, but at least something will be tried, and through all the trials the educational program will be enriched. One characteristic of the independent and church schools is their freedom from the circumscribed practices, in seeking an answer to the problems which they face. These schools, at the same time, work with the existing agencies of the region in an effort to utilize every resource that can be found. They cooperate with farm demonstration agents, public school leaders, doctors and public health nurses, church executives and leaders, business and industrial leaders, and any other individuals who have some contribution to make toward the total answer of how to find the better life.

The content of school experience. Considerable discussion centered around the type of experience which should go into the school program. Some expressed resentment at the domination of the standardizing agencies and the requirements of advanced schools. Others, however, are accepting state programs and the requirements of colleges as satisfactory bases, to which they are adding supplementary educational experiences, perhaps through an agricultural leader, a religious program, a wider use of recreation and social activities or a better way of teaching the courses defined by the states and colleges.

Vocational work is stressed in many of the schools and is found to be a very helpful means of motivating students who do not find the traditional curriculum meeting their interests. In this connection, more study is needed to define the type of vocational work that is useful and the extent to which a student can be started on a vocation in school as compared with what must wait till he finds his niche in some defined occupation.

Happily, the question as to whether or not the schools are training students to stay in the mountains seems to have been shelved. The education group recognizes that, in the nature of things, some students will seek occupation in industrial centers while others will stay and seek to make the most of available community resources. Once having accepted the idea that students are going to face choices of staying at home or moving

off, the next step is that of studying the conditions under which changes are made. So far, little attention has been given to the conditions under which transfer is made from one community to another or the basis upon which workers are selected. Wherever the individual goes, there is a need to develop a richer life, to seek more satisfying ways of accomplishing whatever he sets out to do. The schools, therefore, face the problem of finding a variety of experiences which will help the graduate to shift from one occupation in one area to another location in accordance with the demands of our rapidly changing life.

The development of craft work in the mountains has caused considerable discussion, particularly as it has met industrialization. There has been a real contribution made through the handicraft program in preserving crafts and developing a character and quality of workmanship which is both a contribution to the development of the craftsman and to the economy of the area. There needs to be further study of the relation of this type of craftsmanship to the development of industry and the use of machinery in the crafts.

Academic Accounting or, as some describe it, the credit system, is to some school people decidedly irritating; some schools desire to throw it off entirely. Experience should be negotiable, however; there should be some way of transferring the record of student progress from one institution to another so that the student may continue to build on the work already accomplished. If the student's work is not to be lost and the standing of the school discounted among those who have stressed the necessity of continuity of school experience, teachers in our own group will need to discover or develop a more satisfactory method of accounting and of transferring the record of the student's experience. The answer seems to be not in the elimination of the old accounting system entirely, but through a redefinition of its purpose so that a more broadly conceived description of the student's work and progress in the institution may be made. The satisfactory transcript of student progress and growth should help the students see themselves as they are developing, define their own purposes, and note the progress made; it should also help them to see where they can find a place in life to render the service they are capable of giving.

Recommendations. The committee recommends that more information be gathered regarding the trends in meeting the problems which we face. This information may be passed on to the Education Commission, which meets in June to continue its work of studying the adjustments which schools are making to the new situation.

Secondly, a work-shop should be developed for the schools of the area in order that school representatives may come together to work on their own programs in conference with leaders from other schools. To this work-shop experts should be invited so that the teacher and principals may have access to the experience and judgment of those qualified to guide their work in the development of a more satisfactory school program. (An invitation was extended to hold the workshop in Asheville, North Carolina, since the summer school will be in session and many qualified leaders will be there. Those who wish credit for the work may register and secure credit toward an advanced degree. Communications will be directed to the schools concerned.)

Thirdly, the sequence of school experience should be studied, particularly in the relationship between various levels of learning. The nature of the pressure placed upon schools by standardizing agencies, state departments and colleges needs to be examined more carefully. Are the pressures as real and as limiting as school officials imagine? Further study is needed, also, to determine what experiences are necessary as a foundation for more advanced work in school or for the demands of life.

In the discussion which followed, the workshop program followed at George Peabody College for Teachers, Nashville, was described. There the group defined the problems and then divided the major topics among the members of the group so that individuals worked with others who had similar problems. Reports were brought before the larger group for discussion before they were finally incorporated in a report which could be used by all.

The need for an agency to clear our common problems was mentioned, and it was suggested that the Conference office might serve as a clearing house for the educational problems which we face in the mountain area. The question of staff growth was proposed: What can be done to

broaden the interests and bring new resources into the staff in various schools? Two questions suggested by Mrs. Campbell as answered by the staff of the John C. Campbell Folk School were: What do you conceive your job to be? and where would you like your program to carry you?

References were made to certain publications that have been found helpful. The October, 1939 issue of *SURVEY GRAPHIC* "Schools"; *DEMOCRACY'S CHALLENGE TO EDUCATION*;¹ *SCHOOLS FOR DEMOCRACY*,² a book put out by the National Congress of Parents and Teachers. Attention is called also to *THE EMERGING HIGH SCHOOL CURRICULUM AND ITS DIRECTION*,³ reviewed in this issue. The Personal Growth Leaflets⁴ published by the National Education Association, Washington, D.C. were recommended highly.

On Recreation

OLIVE D. CAMPBELL, CHAIRMAN

This division was conducted as a panel discussion, with Frank Smith in charge; other members were May Gadd, George Bidstrup, William Klein, Margaret Lehman, Aaron Parsons and Willem van de Wall. The discussion opened with an evaluation of the Folk Festival—as a demonstration. There was a little confusion as to the use of the word "demonstration," some considering it as applied to the whole, and some to the various dances shown by special groups.

In the first sense, the Mountain Folk Festival was, on the one hand, held to be very valuable. It was pointed out that performers need an audience, and that the audience (a good one) needs to know more about the recreation movement. Such a demonstration is an excellent explanation, especially in contrast to a commercial festival. Why should we work in secret? We need more publicity!

On the other hand, it was emphasized that the dancing and singing are for pleasure and not for

"show." There is danger of laying emphasis on the show side of such a festival; on too much polishing, which takes from the free spontaneous spirit. This is bad for individuals taking part, and bad for schools sending them. What may be good training for the individuals tends also to give over-importance to their performance.

Miss Gadd pointed out that this danger can be avoided if the leaders keep in mind that the Festival is an opportunity for *all* to take part—to come and join in. The group agreed that, inasmuch as we tend to disintegrate in isolation, a demonstration, in the larger sense of the word, is good and has a good stimulating effect on those who take part, and on the schools from which participants come.

The possibility of holding small local folk festivals was discussed. Such local festivals, it is hoped, would lay less emphasis on "polish" and more on general participation. They would also bring in wider participation by older people who could add phases of local culture other than dancing, thus enriching the whole and making an event of more genuine native interest.

Other questions raised in the panel discussion were: Should we give to the people in a community what they want in the way of recreation? What do the communities desire? What can they be taught to desire? As educators, what are our interests? Are we trying to build onto an old culture of several hundred years past, or are we trying to change it? Why should we, for example, try to recreate artificially an interest in "museum music?"

The panel concurred with the idea that a recreation program was not alone to give pleasure but to lead gradually to a better social level. The query was raised as to the relation of recreation to delinquency. Recreation, it was agreed, should strengthen the life in the community.

The present recreation program under the Conference leadership was held to be most valuable and of superior quality. The group recommended to the Conference a continued and increased activity in leading the way to what is not yet being done by other organizations. Special consideration should be given to training courses, such as the present ones at the John C. Campbell Folk School (Brasstown, North Carolina) and Berea College (Berea, Kentucky), so that potential local

¹ *Democracy's Challenge to Education* New York: Farrar & Rinehart, Ind. 1940 \$1.50

² *Schools for Democracy* Williams, Charl Ormond Chicago: National Congress of Parents and Teachers 1939. 25c

³ *The Emerging High School Curriculum and its Direction*. Spears, Harold Cincinnati: The American Book Company 1940 \$2.50

⁴ Morgan, Joy Elmer editor; perhaps 75 different titles, a penny each in lots of twenty-five or more.

leadership may be developed. This would not only increasingly relieve the load in sections where the Conference has been supplying leadership, but would tend to give a natural local flavor to the movement. In this way and with local and general festivals the program can grow perhaps in the best way. Conference leadership should continue, in order to keep standards high and the movement active.

The discussion of music in the recreational program was referred to a music committee, which suggested in a general session of the Conference that in the 1940 meetings there be a session on music, with a well-qualified teacher who is to bring his materials. Mountain workers will also be asked to bring songs and other materials which they have used successfully in teaching.

Pertinent Educational Planning

Report of Group Meeting on Education

ARTHUR BANNERMAN, CHAIRMAN

The program of the evening meeting was arranged as a discussion, in accordance with the thought expressed by many of those who regularly attend the conference that "we ought to do our own thinking." While the inspiration and broad viewpoint which guest speakers bring are helpful to us, it was felt that we who are at work in the area after all know our own problems and our field of service as no one else does. These considerations determined the nature of the meeting.

In the weeks before the conference, leaders representative of the various types of mountain educational projects were contacted to get their opinions as to the most important problems facing our private institutions in the area. In making this survey it soon became evident that there would be difficulty in keeping the discussion within such limits as would be necessary to achieve at least a partial answer to one or two of the most important questions which confront us. For example, one school head reported that he was primarily interested in curriculum construction and that he and his staff had been having weekly discussions on this problem during the school year. Obviously in a conference session, a complicated subject of this kind could get no more than the briefest consideration.

Judging by the communications received, the

majority of private institutions in the area feel that they are at a crossroads in their development. There is no doubt but that the needs of the Southern Mountain area are imperative, perhaps more imperative than at any time in their history; the entire resources of all agencies, whether private or public, are needed to bring about a solution of these problems. Poverty, over-population, and the depletion of natural resources are having far-reaching effects upon the life of the people. In spite of these great needs, however, many private institutions at work in the region have lost their way and some have died. The growth of public education has meant that there is no longer a place for the private institution whose program is stereotyped. The time has passed when an institution of this kind can justify itself through serving a local community with a standardized curriculum which duplicates that of the public school in the same community. This does not mean that all young people living in the mountains have public schools available. There continue to be isolated homes and communities where children find it impossible to attend school regularly. However, the continued building of roads and the development of school bus systems are annually bringing more of these young people within reach of a school of some kind. Yet these schools are often far from satisfactory, and private institutions may make great contributions to such underprivileged communities through enriched and dynamic programs.

In view of this background the private secondary school, if it is to justify itself, must perform a unique function within the region. The discussion of the educational meeting was addressed to this challenge. Briefly stated, it is this: "We are at work in one of the vast problem areas of the country. What is our peculiar function toward its upbuilding?"

One answer, not too flattering to our pride, may be seen in the statement of a Scott County, Tennessee, educator:

I am a public school teacher in the Cumberland section. We are not even conscious that there is a Conference of Southern Mountain Workers. There is a great opportunity for philanthropic institutions to meet needs. In four public

schools in Scott County there is only one course in agriculture. I would like to see some of these organizations represented in the Conference of Southern Mountain Workers cooperating with the state and county projects. The Tennessee state commissioner recently had something like that in mind.

This statement indicates a situation true at least to some degree of our private mountain schools. Our experimentation, if we have done any, has not been made available to public institutions. Our work has gone on independently and we have not given others the value of our experience and research.

This failure to make an impact on the communities in which we are at work was emphasized by the testimony of others who spoke to the question. Facts were cited to show that schools which had been established for long periods had made very little impression on their neighborhoods. "Schools have trained youngsters to go out of the mountains," said Glyn Morris of Pine Mountain, "and haven't touched the people right in the community." To remedy this situation, the Pine Mountain Settlement School, as well as other institutions, has set up a class in community problems.

The work of the Asheville Farm School was cited as an example of curriculum construction which does not duplicate the public school program. A vocational curriculum has been developed and all students attending the school must major in one of the vocational departments. Students have an opportunity to take those courses which colleges demand for admission, but they may not graduate until they have met the major requirement of completing a course of study in one of the vocational divisions. In answer to the question whether vocational studies prepare for college work, examples were offered to show that graduates of a vocational institution may rank high in their college studies. A second feature of the Farm School program which is meeting an educational need is its post-secondary division in which students who do not want to go to college or who are not able to do so may take two years of vocational study enriched with social, cultural and religious teachings.

The question was raised as to whether our private institutions could remain accredited if their curricula were not built on the standard patterns of the public educational system. The trend of the discussion which followed indicated that this was probably an excuse rather than a valid reason for our failure to grow in this direction. Evidence was offered to show that our state accrediting agencies have in their membership, progressive, forward-looking educators who are only too glad to approve and encourage any pioneering or experimentation by private institutions. The school which is aggressively attacking the great problems in the field of education need not fear that its standing is in jeopardy.

The discussion of the curriculum of our private institutions may be summarized by stating there is a tremendous and vital need for our services if we offer an enriched program which public institutions are unable to give; if we search out and serve the least privileged of our mountain people; and if we cooperate with the public institutions so that our findings are available to them and they come to look to us for help and leadership.

The second major topic discussed was, "Are we building a consciousness among our students that as mountain young people they have a peculiar heritage and tradition behind them, and a specific job before them of mountain reconstruction?" In other words, are we training for life in the mountains? This question, raised by Mr. Obenhaus of Pleasant Hill, Tennessee, brought out various opinions.

As one element in the Southern Mountain heritage and tradition, mountain ballads were discussed. "Some of the mountain ballads are good," stated one who grew up in the mountains, "and some of them are silly." There seemed to be general agreement on this point. It was felt that the Southern Appalachian tradition should be fostered on a far broader basis than that of ballads, folk games or peculiar customs.

The thought was expressed that our mountain institutions should take a leadership in building up a strong tradition and pride such as exist among the people of Switzerland, whose natural resources and opportunities are no greater than those available in the Southern Appalachians. However, as Dr. Hutchins, of Berea, pointed out,

(Continued on page twenty-eight)

Tennessee Mountain

Do you know this mountain when the autumn
comes?

*With a "Howdy, oh my honey," and a "He's
done gone."*

The leaves aren't leaves—you think they're plums
Or apricots ripe there in the sun.

You climb to look for mustard, for a lemon or a
lime,

And you try to pick an olive or a beet off the vine,
While the leaves of the sourwood shine like wine—

*With a "Howdy, oh my honey," and a "He's
done gone."*

Do you know this mountain when winter's here?

*With a "Howdy, oh my honey," and a "He's
done gone."*

Do you think it's the barren time of the year

When nothing blooms?—Bleak and drear?

On a frosty morning go for a walk,

See ice sprouting like a celery stalk,

Pick your Christmas holly and carry it along—

*With a "Howdy, oh my honey," and a "He's
done gone."*

Do you know this mountain in the sweet budding
spring?

*With a "Howdy, oh my honey," and a "He's
done gone."*

Even at night you can hear the birds sing,

And by day you see them bright on the wing

As the blossoms that bloom on the mountain all
over,

Crimson wings, crimson clover,

Trees a-flower, trees a-tune—

*With a "Howdy, oh my honey," and a "He's
done gone."*

Done

gone

yonder—it's the end of the song.

—Claudia Lewis

1940 Mountain Folk Festival

MAY GADD

I have been asked to write my impressions of the Mountain Folk Festival, held this year from March 3-5 at the University of Tennessee, in Knoxville. Circumstances oblige me to do this while attending a large physical education convention in the Middle West, and, at the moment, my greatest wish is that the convention might see the Festival—it would solve so many of the problems that are being discussed.

The chief impression that I retain is of a large number of boys and girls having a very happy time together, in an atmosphere entirely free from artificiality. There seemed to be no problem concerning "a suitable activity in which they can both take part; as to whether they enjoy folk dancing; whether an expensive band is necessary in order to enjoy dancing"; or "how a physical activity can help a student to fit into and to make his contribution to society." All these questions seemed to be answered.

The Festival is not just an isolated dance and social experience, but is the culmination of much activity during the preceding winter months. During this time the twenty-three groups taking part have met separately in their own schools or centers, and have practised the dances and songs chosen by the Festival organizers. In addition they have chosen other dances and songs for themselves, and have come to the Festival prepared to share these with the other groups. During the winter months they have learned much besides the actual dances. When one has learned to respond to a partner, to adapt his movements to those of others in the set and generally to dance in a way that fits him into his place as part of a whole, and yet lets him keep his own individuality, then one has learned quite a lot in addition to the joy of moving to music.

That this had been learned was very apparent at the Festival. For two days the groups danced and sang together in an informal program. Groups mingled together, partners were exchanged, and all learned from one another. At intervals between the general dances, single teams showed the others a dance that they had been enjoying. The more

intricate Sword and Morris dances appeared here, and great skill was shown. The benefit to be gained from this communal experience was particularly exemplified by one group, whose "gay simplicity," freedom of movement, and musical feeling I especially admired. I was told that the preceding year this group had attended the Festival for the first time, and that their dancing had then shown a lack of appreciation of these very qualities; they had evidently received much inspiration from seeing other more experienced dancers, and from dancing with them.

The public performance given on the closing night of the Festival followed a set program arranged with consideration for the interest of the audience. But delightfully enough, from the dancers' point of view the audience seemed to make little difference. One felt that they were glad to share their enjoyment, but that it was the dancing together that was the really important thing. In addition to the general dances, and the special demonstrations by separate groups, some interesting effects were obtained by having several of the more experienced groups perform dances together in arranged formations; also a group of songs were given. Even if this dancing and singing to an audience had no special significance for the dancers, it was undoubtedly very important to the audience.

The impression remains with me that this is the kind of Festival we need. There was no outside stimulus to take part, by offering money prizes or by competition to establish the "best" team; no working up of artificial interest by means of excessive newspaper publicity; no stimulation of mass excitement—there was just the thing itself. That this is enough was shown by the stories told of the efforts made to raise the money needed to cover the expense of coming to Knoxville, and of the community group that rose early to do its work, drove most of the day in order to take part in the final evening, and drove back the same night in order to be in time for work the next day.

THE CHURCH AND THE WELFARE STATE

(Continued from page three)

When we state the question before us as recovery of responsible living in the United States we assume that once we had such responsible living, and such I think is true. Alexander De Tocqueville in his book, *Democracy in America*, written, to be sure, over a hundred years ago, ascribed this responsible living to three causes. In the first place the American people had a sense of responsibility deeply rooted in religious faith. This religious faith determined what man thought of himself, what he thought of others and what others thought of him. The second rootage of responsibility was in family life. The third was in the township where, in matters which were close at home, men learned the balance of rights and duties which go to make up political living; from these areas of life close at hand men learned to extend their responsibility to things more remote.

Responsible living, then, had its rootage in religion, in the private life of the family, and in a publicly determined community. May we not expect that, in the future, we can recover the responsible living which we have lost by this three-fold coalition of religion, which will determine what man thinks of himself, with what he thinks of others in a private world which is too intimate to be taken over by the state, and a public order which the state will more successfully determine than either religion or the world of primary contacts. Religion will keep alive those little wells of responsibility which are perpetually important because they not only create in man the urge to the discovery of new communities of responsible living but they keep him critical about the communities which have already gotten under way. From this source will come the "salt" which men can have in themselves and "be at peace one with another."



LINES FROM A NOTEBOOK:

The trouble with a dictator is that after he succeeds, he is surrounded with "yes" men . . . and finally dies of ignorance.

The greatest wisdom of a democracy is the wisdom that comes from those who do not find themselves comfortable in the existing circumstances.

Democracy does not believe in the wisdom and perfection of the few, but in government by all for all.

A democracy is interested in people who take part in it.

ANOTHER YEAR OF ADULT EDUCATION

(Continued from page seventeen)

developed more readily and became the sort of organizations best calculated to meet the needs of the members. What the result would have been in a year and a half of direct promotion of co-operatives I do not know. Mountain leaders assure me it would have been meager and in many cases destructive. I am convinced that the result would not have been so creative or efficient.

Let me make clear the way in which the Project operates. As director I go only upon invitation to work in a local community. It is assumed that the responsible person or institution inviting me has done the ground work and will call the community meeting. I simply talk before such a meeting, telling of the idea of cooperative group study and what it has accomplished, challenging the people to faith in it, and making it clear that whether they do anything about it or not is a matter of their own free choice. I then back out of the picture entirely unless I am invited back. Time and again, two such simple meetings, with almost no personal calling, have resulted in vigorous study clubs. From that point on, the local trained leader who called the meeting is the resourceful friend of the club, and I serve to create and supply desired materials and to develop the strength of fellowship between it and other clubs. As the Project develops there will be occasion for a more organized service, and the wider use of promotional methods. The Project even now does many more things than those mentioned, but the simplicity of its method is about as I have related it.

Three matters should be considered at the present time.

Firstly, there are in the mountain area two other men giving full time to the development of study clubs and cooperatives through study clubs. One of these is Mr. Roy McCullough, who works in the Knoxville area and whose field is the development of credit unions amongst Negroes. The other is Mr. Robert M. Muir, a member of the staff of the Asheville Farm School. Mr. Muir is developing his project along lines parallel to the one I represent. There is a most cordial fellowship between us, and we should hope and plan for a helpful sharing of experiences and approach.

Secondly, the study club method, by the very fact of its complete freedom and democracy, is suited to all programs whose aims are social progress. Therefore, its adoption as the recognized and common community service and extension method of all mountain centers of work should be most earnestly considered.

Thirdly, at the present time, limiting our work to only three counties in Tennessee and one extension point, the opportunities for developing study clubs which have been offered to the Project are greatly in excess of the time of the director to realize with the present resources of the Project; some of these opportunities cannot be used until next year or the year following. And when it is very possible that a similar cordial opportunity is latent in most counties in the Southern Mountain area, it is evident that plans for present or future expansion of the personnel of the Project and the adoption of similar projects by other organizations is very much in order.

The idea of the Adult Education Cooperative Project is a proven idea; the power we hoped was in the idea has been seen in abundant operation; the particular fitness of such a Project is shown by the fact that it depends for its effectiveness on the very independence and self-reliance which have always been the outstanding characteristics of our people.

WHAT CONFERENCE MEMBERS ARE
THINKING:*(Continued from page twenty-three)*

we cannot separate our mountain students from other students in America. He suggested that we may over-emphasize our mountain traits, and that we should be considering a constant adjustment of our young people to the rest of the country. Mr. Klein, of Alpine, replied by saying there were splendid values within the mountain culture which ought to be preserved. The chairman suggested that there had been too much "hill-billy" psychology among our mountain people, and that we should promote at every opportunity a vision of what our area may become under inspired leadership.

The great hope for the region lies in having its people get a new vision of what their lives may

become if they will but put their hands to the task. The problems which must be overcome are social, economic and spiritual. If our private institutions will keep themselves in the vanguard as they work toward the solution of these problems, we will have every right to expect and get the full backing of our supporting constituencies.

ITINERANT RECREATION SERVICE OF 1940

(Continued from page nineteen)

qualified for recreational leadership. The recreation courses in Berea College taught by Miss Jameson and myself are classified on the sophomore level, yet the majority of students who enroll are seniors who have come to the realization that they will soon find themselves faced with the recreational needs of their own communities. Home economics and agriculture majors are waking up to the value of recreational skill for Four-H Club work. The same is true of Berea graduates who hold NYA and Farm Security positions. In my field work for the University of Kentucky I am finding a developing interest on the part of county and home demonstration agents in rural recreation.

3. *The Conference recreation service is finding a growing place in the public schools, especially as a result of my field work for the University of Kentucky. During the past five months, of twenty-five schools and colleges in which I have had regular programs, thirteen were public and twelve were private institutions. In the early days I was almost entirely limited to the private schools in the mountains.*

4. *Berea College promises to become a satisfactory headquarters for the growing recreational*

movement in the Southern Highlands. The awakening interest among Berea students in the place of recreation in any plan for social progress is to me significant. The facilities at my disposal on the Berea campus for the development of leadership are entirely satisfactory. In folk dancing and other recreational interests I have a large student body to work with. In the recreation classes—secondary and college—Miss Jameson and I have an ideal situation. Miss Jameson has said that she considers this teaching opportunity "the most practical and, I should say, the most important which I have engaged in during my service as a musician at Berea College." I have, fortunately, the friendly understanding and guidance of administrative officers and many faculty members at Berea College. During the past winter the number of cooperative relationships with Berea graduates in the recreational program in the mountains has greatly increased.

5. *In my association with the College of Agriculture at Lexington, Kentucky, I am equally fortunate. My advisory committee, appointed by Dean Cooper, consists of Professor T. R. Bryant, Assistant Director of Agriculture Extension, who is chairman; Mr. Carl Jones; Miss Lucy Logan—all wise counsellors. The unique opportunities afforded through the county and home demonstration agents bring developments which a Conference program could not accomplish unaided. The prestige of the University is of the greatest significance in promoting recreation in the public schools.*

6. *The present cooperative plan for rural recreation, of which Miss Dingman is the architect, comprising the Conference, the University of Kentucky and Berea College, is admirably suited to the needs of the recreational movement in the Southern Highlands.*



Southern Highland Handicraft Guild

Craftsmen and friends of the Southern Highland Handicraft Guild met in Knoxville on Friday, March eighth, for the annual business session. In addition to general business the Education Committee presented a preliminary report of special interest. Recognizing the difference between the productions of workmen of varying degrees of training and experience the Committee recommended that the Guild define certain specific degrees or standards of judging craftsmanship. This would include recognition of achievement of minimum skills on the part of a student worker or apprentice, would define minimum standards of achievement and quality for a fully recognized Craftsman. In addition, some particular recognition for outstanding merit or special creative effort such as the conferring of the title of *Master Craftsman* is recommended. This recognition would parallel in the craft field such similar achievements as are rewarded by citations or honors in other fields of social service.

Of interest, also, was the report on the progress of the Guild Museum now housed in the Florence Stevenson Building of the Asheville Normal College, in Asheville, North Carolina. A valuable collection of articles of historic significance and

interest in the craft development at large and more especially in this part of the United States are already included. To this nucleus are being added many rare old productions as well as the newer selections now being collected by Mr. Allen Eaton from the craft exhibitions shown recently at the New York World's Fair.

New President of the Guild is Miss Louise L. Pitman of the John C. Campbell Folk School (Brasstown, North Carolina) who replaces O. J. Mattil of the Woodcrafters and Carvers (Gatlinburg, Tennessee) who has held the office for two consecutive terms. Vacancies on the Board of Directors left by the retirement of Miss Margaret Campbell (Pleasant Hill Academy, Pleasant Hill, Tennessee) and Mr. Howard Ford (W.P.A. Director of Crafts for North Carolina) were filled by Miss Winogene B. Redding (Pi Beta Phi Settlement School, Gatlinburg, Tennessee) and Miss Sarah Dougherty (The Shuttlecrafters, Russellville, Tennessee).

At the invitation of the Cherokee Indian School the Fall meeting will be held at Cherokee, North Carolina, during the first two days of the Annual Cherokee Fair, October first, second and third.



THE REVIEWING STAND

RIVER OF EARTH by James Still. New York: Viking Press, 1940. 245 pp. \$2.50.

James Still has written another book. His *HOUNDS ON THE MOUNTAIN* was poetry. This one, *RIVER OF EARTH*, is prose, drenched in a potent poetic imagination.

A seven-year-old boy tells the story of his own mountain family. His talk is mostly of the daily happenings of living: the coming of relatives, the death of a new-born colt, his mother's egg tree, his powerful little grandmother and the irrepressible devilment of his Uncle Tolly; school with its Henny Penny and its bat-infested loft. There are peaks of action—the killing of the school teacher, Harl and Tibb finally caught in their own trap of mischief, the death of Grandma—but the book is dominated by a seductive simplicity. And yet, through some subtle alchemy, that simplicity is converted into "something rich and strange," and the reader finds himself possessed of a passionate and loving curiosity concerning the doing of the small boy and the people he knows.

James Still treats understandingly and gently the small boy's father and the wife, Alpha, their children and their kin and neighbors. Their life is a hard one, but it is strong and vital, and not tragic, because it is strong and vital. The father's stubborn insistence on sharing his food with the neighbors and kin, the mother's yearning to school her "chaps," the bitter "scrabble" for work and food, the sweet happiness of the woman who views her family marked with contentment and buttermilk mustaches—all these relate a way of life that is broad-thighed and earthy, noble and regenerative.

Beyond the mountain people and the pattern of their living, there is the beauty of idiom and the "flash-language" peculiar to James Still's expression. His sentences march steadily—short, simple, like the little boy. His senses are as acute as an animal's. He hears miraculously. He sees astonishingly. Through the eyes of a seven-year-old, the reader looks upon and sees again a new old world.

RIVER OF EARTH is worth owning. It is vivid and sweetening and indeed nourishing.

—Emily Ann Smith

LIFE, LIBERTY, AND THE PURSUIT OF BREAD by Carlisle and Carol Shafer. New York, Columbia University Press, 1940. 207 pp. \$2.25.

In this book the authors have utilized an ingenious method of presenting and analyzing economic and social problems. The subject matter has been camouflaged in the guise of a series of letters between Carol Shafer, a social case worker, and her husband, Carlisle Shafer, a professor of Social Science. The letters, as the authors say, "do not pretend to cover all social problems, nor do they exhaust the topics they treat." The subjects covered are unemployment, low incomes, old age, fatherless homes, health, and a final exposition on the scope and method of social work.

The reader is plunged immediately into the midst of a welfare office working at top speed, and is introduced to a particularly inviting case that naturally leads to certain questions that the social worker poses to the professor. Must there always be men and women, willing and able to work, in need of relief? Does technological improvement rob workers of jobs? Who is to blame? What can the Government do? These and a number of other questions concerning unemployment are answered in the next letter from the professor. He points out some of the difficulties involved in unemployment, and manages to get in a good many statistical facts that would ordinarily make pretty dry reading. In general he holds that unemployment, of the permanent type, can be traced to saving profits rather than using them to continue construction or to purchase consumption goods. As a possible solution he considers three plans. Decreasing prices, as proposed by the Brookings Institution, offers little chance of being accepted by business, says Mr. Shafer. The use of taxation and price regulation, supported by a public works program, gives more promise of ironing out some of the present kinks in our economic system. He feels that this can be effected within the limits of capitalism, for, he declares, "While there is liberty there is hope that we can obtain bread."

For some of the unsatisfactory conditions which

accompany a low wage level, Mr. Shafer proposes unionization, cooperation, socialization of medicine, and minimum wage laws, but he frankly admits that his proposals are not cure-alls, and that it is possible that government ownership and operation of the major means of production may be the only way out. He sticks to reforms that are within the limits of capitalism as being more likely to receive support in the United States. A strong case is made for improved health care: as a report from the survey made by the Public Health Inventory shows, the poor are sick oftener and longer than the well-to-do; although we now spend almost enough to obtain adequate care for all, we fall far short of this goal. One of the unique features of the plan for socialized medical care would permit people to choose their doctor; each physician would receive a definite sum for each insured person selecting him.

The reader moves along from one topic to another with keen interest to see what will be brought into consideration next. Whatever faults the book has are those of over-simplification and popularization of economic statistics. It is always very difficult to boil down abstract facts and present them in pleasing packages without losing part of the validity of the analysis. It seems likely that the authors, convinced that we must move in the general direction of increased governmental control of business, build too strong a case for that specific solution. They have, nevertheless, given us a fairly accurate and readable account of some of those problems that dog men's footsteps in their pursuit of life, liberty, and bread. The chapter dealing with the objectives of social work and the selected bibliography will be very useful to social workers.

—Rector R. Hardin

THE EMERGING HIGH SCHOOL CURRICULUM AND ITS DIRECTION by Harold Spears
Cincinnati: The American Book Company, 1940.
\$2.50

New measures are being taken continually to cause the high school program to serve the interests of life. The book, practical in its organization and development, gives the major part of the discussion to descriptions of twelve significant attempts to develop a new curriculum. The three introductory chapters describe the situation which

the schools face today: first, the perplexities of the schools; second, the challenge to their instruction; third, the curriculum movement resulting in six different types of curriculum—subject, correlated, fused, broad fields, core, and experience—which, ranging from the traditional to the more dynamic type of instruction, represent the varied attempts to provide secondary learning. The book concludes with three chapters on the "Reorganization as In-Service for Teachers," the "Responsibilities of the Principal," and "A Curriculum Incorporating Youth."

Three programs described are found within our own region. The Pine Mountain Settlement School program is the first described; the district high school at Center Cross, Virginia, is an example of the type of development in the much discussed Virginia program; third is the Norris Community program in Norris, Tennessee.

The book is well written and documented, and is enlivened by the author's ability to depict his ideas in cartoons. This book should be of particular value to the educators in the Mountain Workers Conference since so much emphasis is placed upon the ability of each principal to work out a program within the resources of each school. The author has little patience with those who wait for someone else to start the program and is quite conscious of the limitations of a superimposed school reform. Furthermore, as the concluding chapter indicates, he is thoroughly aware of the need for pupil participation in the development of a school program. This sharing in the construction of the school program is a significant part of the educational experience of youth.

"The curriculum worker's richest field is student life itself. That's the everyday life which is spoken of, that's the here and now which educational literature speaks of, that's the interest approach which modern philosophy would endorse, that's the growth stream with which the educator is interested. Research and experimentation are standing ready to help. The conditions invite the school administrator to begin at home to sacrifice formalism for the sake of pupil enthusiasm, and to recognize the natural social situations of youth as the growth demands through which the school may well develop its program."¹

These concluding statements of the book may serve as a challenge to further curriculum development in the schools of the Southern Mountain Workers Conference.

—Frank C. Foster

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DEMOCRACY'S CHALLENGE TO EDUCATION by E. B. Sackett. New York: Farrar & Rhinehart, Inc. 1940. \$1.50

The book includes "One State Looks at Its Schools" by E. B. Sackett, an account of the recent regents' inquiry into New York state's education, which appeared in the November, 1939, *Survey Graphic*, plus an introduction by Paul Kellogg.

To suggest, as has been done, that this volume of the *Survey Graphic* is written by those outside the teaching profession is a little extreme. As a matter of fact it is a symposium about schools by critics of schools and observers rather than by those who are definitely active in classroom or administrative control. The writers are keen observers and experienced participants in public education. To read the volume is to be aware that these see the function of the school in its relation to society. The article by Eduard Lindeman, "The Goal of American Education," is particularly thoughtful; according to his analysis, the aim of public education is the achievement of democracy. The book is organized around four major topics: part one, What is Education? part two, The Schools We Keep; part three, Where We Must Take Hold; part four, Answering the Challenge.

—Frank C. Foster

SCHOOLS FOR DEMOCRACY, compiled by Charl Ormond Williams with the assistance of Frank W. Hubbard. National Congress of Parents and Teachers, Chicago, 1939. \$.25.

This little book is a portrayal of the school's scope in a democracy and its place in a changing social order.

Its thesis is the responsibility of teachers and parents to provide the children of today with an opportunity of fitting themselves for the life of tomorrow. If our democracy is to be preserved we must train the youth of today to be aware of these changes and help them to be able to solve their problems now and in the future.

—Frank C. Foster

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HIS LEISURE

—John A. Spelman III